WHITED SEPULCHRES.

Anna Dickinson on Salt Lake City and the Mor-Last evening, in the presence of a large audience, the "Star Course of Lectures" was inaugurated at the Academy of Music by

Miss Anna E. Dickinson, who delivered her new lecture on "Whited Sepulchres; or, Salt Lake City. The fair oratress commenced her address by quoting the old proverb of "See Rome and die." The new adage should read, "See Salt Lake City and live—live to work." She was aware that there was a growing sentiment in America against work; it was a growing feeling that men should learn from nature and not exert themselves. She had noticed in California that on the prairies there was an immense variety of wild oats and other kinds of crops and herbage that had been there time ent of knowledge, and would probably con-tinue time without thought. There were time time without thought. places on that Pacific land, that reached over the length and breadth of it, that had never been cultivated, but which were so beautiful as almost to call out the remark of Charles the Emperor, that "Florence was too pleasant to be looked upon only on holy days. Beautiful as the - place was, however, it needed to be cultivated. As she travelled to and fro the streets of the new Sodom (Salt Lake City), and looked into people's faces and considered their existence, and looked at the evil in their midst, and thought of its continuance and the utter absolute carelessness of the people to this thing and about it, and saw how the evil was going on day by day; seeing this, she could not help recognizing the measure of damnation that was being filled up against all people that did not exert themselves in the matter; she stood still, and lifted up the voice of her soul and asked to die. But then she would like to live, knowing that there was a work to be done for the elevation of humanity. It was at the close of a beautiful June day that she first looked upon the city of the saints-a vast level stretch of plain; an inland sea of sapphire, reflecting a sapphire sky; range after range of mountains glowing through a marvel-lously clear air, whilst over all ranged the diamond bridge of the eternal wall of snow. In the midst of such a scene rose this whited epulchre, fair unto the eye, pleasant to the contemplation of the traveller, but whose inhabitants were in the depths of hell. Wide. clean streets, miracles of cleanliness to the Eastern eye, with a stream flowing down the principal avenue, and little branch rivulets flowing through the gutters, so that one might drink the nectar of the gods from his front door. Each but standing on its own patch of ground, literally surrounded and swamped by a mass of greenery, with flowers and shrubs loaded with their productions. Cleanliness, order, quiet-too quiet, in fact, as a stagnant pool was quieter than the flowing brook, but it could not be said to be purer-order perfect, quiet absolute; for the man who ruled Utah and Salt Lake had brains -brains sufficient, if they pleased, to govern this country or any other. Nowhere was there more absolute despotism, a more complete illustration of the power of a hierarchy than in the person of Brigham Young. When that man died-and God hasten the day-the bottom virtually dropped out of the tub. Heaven hasten the day! she said, although there would be a vast amount of inconceivably dirty water spilled over the world. The man's power was absolute; he was head of the Church and head of the State; he was absolute in authority-religious, civil, and military. The territory was districted, the city was districted, and over each of these districts was one of Young's intelligent tools, who was a bishop, a civil magistrate, and a kingdom of Mormonism; it was not a part of the United States, it was a domain of Brigham Young. The elections there were by ballot, but they had the worst features of our open vote, for the system was so under the espionage of these men who presided over districts that each man's vote was known to the authorities, and the voter was accordingly immediately recognized as a faithful follower, a devout brother of the Church, to be rewarded and trusted; or he was a renegade, and was hunted down. Every dissatisfaction that grew to open revolt in Utah was speedily done away with by assassination, Regular military organization, each man trained to arms, hatred to the Government of the country, were inculcated in a system preached, once a month at least, in which a long list of their grievances against the United States were recounted; a system in which the people were told that the United States had no legal authority over them, and yet enjoining absolute subjugation to their own President, who had a revelation direct from heaven, which he announced the next Sabbath morning, when the wisdom of government or anything relating to his property was called into question. And he was always obeyed, even to the giving of onefifth of their subsistence—for the benefit of the Church, of course-although Young went to Salt Lake a poor man, and was now the third depositor in the Bank of England. The strangest part of it was that there was not a man in authority in the Territory who was not an American -- American brains monopolized the houses, the lands, the profits, the emoluments, and the wives. There was a very common mistake in regard to Utah, and that was that the women far outnumbered the men. Such was not the case; there were really more men than women. A great many had but one wife; the majority had no wives at all. The bishops of the Church, the apostles, the elders, and the gov-ernors of districts, have the money whereby they could support wives, and the young girls there, knowing that they would have an unhappy time if they married a poor man, looked after the comforts as much as possible. The theory of polygamy was universally adopted, believed, and supported by their lips and by their hearts; but it was not universally put into practice, for the simple reason that there were not women enough to carry it out. Order, eleanliness, quiet, peace, on the one side; on the other no schools-the speaker begged pardon, there were schools, buildings that would accommodate 100 to 300 pupils-but they were private family schools, one owned by Brigham Young, and that was filled with his offspring, and others belonging to the prominent men there, all erowded, but still belonging to one family. No free schools, no general system of education, no libraries, no reading-rooms, no morality in the streets or in the theatre. The last-named institution, like everything else of any value, was Brigham's own property. There was no happiness. The people wore a stolid, heavy countenance, and their laughter was without mirth. She had gone into the places they called homes, or at least where they lived, and found that as one wife after another came into the room they dropped a little curtesy and fell

into a chair, and behaved not as wives, but as

tolerated servitors in the presence of a chief.

She had seen the children there, and as she

heard of five out of six dying, and looked at the puny, supken, stunted animals that re-mained, she could not help crying in bitterness to God that they too might be in their grayes. She had looked into the houses and saw half a dozen rooms and half a dozen wives; in the theatre, where one man would be attended by a score of women, all of them his wives; where the half circle would be erowded with young girls, the daughters of one man, but the daughters of fortythree different living women. She heard stories bendied about the streets that Brigham Young would admire girls and afterwards discover they were his own daughters; and about Brigham's son Joseph, who excused himself from the society United States officers on the ground that he wanted to go and make love to one of his mothers. She had met gentlemen-not illiterate creatures, but men of honor and respectability, trusted and lifted into the high places of the land by the consent of the people about them—who, in speaking of Utah, made remarks which were particularly pleasant to a woman who loved her own sex to hear. They thought Salt Lake a capital place, separations were easy, and divorces could be had almost for the asking. How would these men like their own wives, when off on a summer vacation, to speak and act as they, their lords, did? One circumstance that happened to her was amusing. The night she arrived in the city a serenade was given to some one in the hotel-it was not meant for her-and after a while some one cried for "Miss Dickinson." A dispute took place as to whether it was "Miss" or "Mister" for these prople were in the same difficulty respecting what are termed strong-minded people as the Americans were, and so the problem was solved by some one shouting, "Bring it out." On Sunday she went to their Tabernacle, and saw there sitting in the high places, well met, well received, John Todd; heard him preach a sermon wherein he apostrophized all these people as "fellow-sinners and brethren!" She heard him tell a story wherein it was stated that, differences of creed notwithstanding, all good people were sure of eternal salvation. He did not say Mormons by word, but if not by implication, then what was the story worth? and why was it told? and why in the presence of those people did he say that there was nothing ne cessary to their salvation but faith in Christ: Who were the men before him? There was Bishop Johnson, whose wives included four sisters and two nieces, and George D. Watt, a church reporter, married to, among others, his own half-sister, and Bolton, having a mother and daughter among his wives, and a host of men who count their twenty and more wives. These were the men with whom this man claimed kinship and brotherhood. John Todd, minister and divine, with such filth about him, did not cry out, "O God! where are Thy lightnings?" but looked at the case in all its loathsome bearings, and passed by it. The affairs in Salt Lake City were very much like the condition of affairs in every other city, with the exception that vices were not tolerated in one place whilst they were in the other. Brazen-faced things went openly on the streets in Utah that elsewhere wore a mask-that were covered up in some way; the underlying theory of saint and gentile, of Mormon and Christian, in regard to womankind, was very much the same in both places-that a woman belonged to a man, body and soul, and was to serve him till God released her, but the men were not so bound to their wives. The theory was that women were to help men, to derive their existence, so to speak, from them, but not to perfect themselves, not to make themseives strong, and then to give them what aid she could. A woman was a mother to his children, not her own. Her judge of elections at the same time. Utah was not a Territory of the republic, it was a not a woman. That theory was as rife in the allow for extenuating circumstances; and as highly cultivated city of Boston as it was among the God-forsaken heathen in the desert plains of Salt Lake. John Todd's theory, a theory not only found in John Todd's mouth. but in the mouths of millions of people in America, was that the only duty of woman was that of motherhood-not at all a matter in a spiritual or mental sense, but physically. This was a theory entirely approved of by the Mormons. Stripped of all sentiment, of all glamor, of all delicate words and exquisite centences, such was the real state of affairs in Utah. It was being stated that women were in favor of the system of polygamy. They were. So were the women of Turkey and Persia in favor of their system of selling females from the shambles. So were the women of this land in favor of being considered the weaker and irresponsible portion of mankind. She had got into conversation with the first wife of a Mormon, who had been legally married in England, and who then loved the man of her choice dearly, and could bear that no one should come between them, but who now was so callous, so stolid-looking, that she apparently did not care how many wives her husband had, or if she cared at all about the matter, it was that the more he had the better she would be pleased, and she had drawn this woman into conversation and painted to her her happy English home, and asked her if she had any idea of her husband ever taking to himself another wife if she would have married him. Then she saw the real woman: her heartstrings had been touched and she wept bitterly. Women bore the system: they did not love it. Speaking of the Mormon women led Miss Dickinson to speak in a lengthy manner of American women. She did not see why woman should be borne down by trammels of custom and antiquity as she was. She (the speaker) wanted to see women as well educated as men, who claimed that privilege because they were going to some profession. Had men ever any duties to perform that could compare with those of women? Did not woman form the character of the human race ?- and for such work as that she required, if anything, finer tools and more skilful bands than man. The absurdities of custom: She had seen men enjoy themselves among the Sierra Nevadas on horseback; she had seen that they could leap on the horse's back, and could move freely in the saddle, riding fearlessly by the side of great precipices, but she had seen that not one of these things could a woman do. It would be decidedly improper for her to vault into a saddle. She must wait for assistance; and then must be pulled and pushed about in a horrible manner, and then afterwards must have help in going down or up a hill, when gentlemen were of course very ready to assist, and smiled and looked pleased, but at the same time voted them nuisances and beres. And then women could not go into dangerous places because she was so seated on a horse. Miss Dickinson had tried both ways. In just the same way did men and women go riding through the world. Man was allowed every liberty, but this was not the case with woman. She wanted to see nobler types of womanhood and manhood;

such types as George William Curtis on the one side and Elizabeth Barrett Browning on

the other. The women were not satisfied

rights conventions, or anything of the kind, | part enlarly mild treatment, it has, in an unbut it was the march of the age. The time was coming rapidly; the boats had entered the stream, and in them were such women of Miss Anthony, Mrs. Stanton, and others, "ho led the van, and the banks were surrounded by men who laughed and jeered, just as they had long ago laughed to scorn chillips and Garrison. But their scorn would be shortly turned to praise, as was ciways the case at the success of anything. She counselled woman to be sure of her own self-respect, and since God had made her a little lower than the angels and crowned her with glory and honor, let them see to it, as God himself commands, that no man take their crown.

INFANTICIDE.

From the Pall Mall Gazette.

The Social Science Congress has busied itself, as usual, with schemes for diminishing infanticide. So far as we can judge from the very abridged report which appears in the newspapers, the extreme absurdities which so often attach to the treatment of this subject by professed philanthropists were avoided by all but two speakers. Dr. Elizabeth Blackwell is represented as urging "the great ad-vantage of private charities for cases of women guilty of infanticide. We are in-clined to believe that what this lady really urged must have been the advantages of foundling hospitals in preventing women from committing infanticide. Even with this correction Dr. Elizabeth Blackwell would be open to the charge of forgetting that, if foundling hospitals diminish infanticide, they greatly multiply illegitimate births. As the report stands, however, her suggestion is far more extraordinary. There are few things in morals more curious than the leniency with which virtuous women regard the crime of child murder in unmarried girls. They seem to admit that the fear of the shame and inconvenience following upon discovery does in some sort excuse the act. We believe we are right in attributing this sentiment to the majority of good women, and, if so, we commend the fact to Mr. Mill as a difficulty to be explained by those who believe in the moral and intellectual identity of the sexes. If women who have murdered their children are objects of private charity rather than of public justice, the theories of right and wrong which underlie our criminal legislation must be altered, and altered, as we think, materially for the worse. The other instance of the pity which is akin to lunacy was a paper by Dr. Green, who is represented as maintaining that "no woman of sound mind wilfully destroyed her offspring. It was done in the desperation of the moment." Dr. Green will hardly maintain that a mother who throws a child of five years old into the water is thereby shown to be mad, and if the maternal instinct is not unerring when there has been time for its development, why is to be infailibly relied on at the moment of childbirth? We should like to know the data on which the next speaker rests her "instances where young girls systematically murdered their children and learnt from their companions the art of committing this crime," because, if this statement can be substantiated, it would supply some useful suggestions for legislation. Comparing the two statements with one another, we fear that Mrs. Meredith is a good deal nearer the truth than Dr. Green. The real difficulty of the case lies with

tries rather than with mothers. The effect of the present law in deterring the latter from committing the crime has never been fairly tried. It is impossible to say what the effect of capital punishment is in this direction, when capital punishment is never inflicted. English juries have come in the case of infanticide to the same point as French in France the fact that a murder has been committed seems enough to constitute an extenuating circumstance, so with us the fact that the victim is the new-born child of the murderess is all that a jury demands to describe the crime by a charitable figure of speech as concealment of birth. The necessary immorality of this state of things hardly needs to be pointed things out. It involves on the part of juries a systematic disregard of their oaths and a comlete misconception of the part they have to play in the administration of justice. If a juryman's belief that the law assigning a particular penalty to a particular offense is a harsh law is to excuse him from holding that the commission of the offense has been satisfactorily proved, this mode of trial must ultimately degenerate into a capricious application of private fancies to legal issues. most other questions an honest juryman would see this without difficulty, but when infanticide is concerned it seems to be wholly beyond his power of taking in. "The present humane administration of the law, which was praised at Bristol by Dr. Green, is not an "administration of the law" at all; it is a perversion of the law by juries who are encouraged to think themselves wiser than the Legislature, and entitled for that reason to set aside its commands whenever they chose. If any change in the prescribed treatment of infanticide required, this is not the way in which it should be introduced. Whether it is possible to do anything towards bringing juries to a keener sense of the duties which the State requires of them it is difficult to say. They are the chartered libertines of our criminal jurisprudence, and there is hardly any means of reaching them, except the slow process of changing the sentiment of the class from which they are mostly taken. As it is, no one seems to care much about doing this. The frequent miscarriages of justice in the case of child murder are often enough alleged as a reason for altering the law to please jury. men: but it is very rare to hear them alleged as a reason why jurymen should be taught to conform to the law.

We do not deny that there are plausible arguments in favor of making a distinction between infanticide at the moment of childbirth, when it is hard, if not impossible, to pronounce whether the woman is really conscious of what she is doing, and infanticide at any after period. There are many cases, it may be urged, in which the guilt of killing a child a few minutes old and the guilt of killing a child a few weeks old ought to be measured by a different standard. But this distinction is one which it is extremely dangerous to reduce to rule. In themselves the two acts are absolutely identical. The only justification for treating the one more leniently than the other is that it may be presumed to be more frequently attended by a loss of that soundness of mind which required for the commission of crime. But no one who reads the trials for infanticide at the moment of childbirth, or the coroners' inquests on new-born infants, which have been so increasingly frequent of late years, can fail to perceive that in many cases the circumstances point to an intention of murder deliberately formed in the mother's mind before the birth of her offspring. Why with their present condition, and their dissat. should such an act as this be visited with exisfaction did not arise from any woman's ceptional leniency? So far from deserving

anal degree, the element of cold-blooded deliberation which ought to make murder abhorrent to us. For a purely personal object Office, S. E. corner of THIRD and WALNUT Streets,
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Etc. -in some cases for a comparatively small object, such as the wish not to lose a good place—the woman determines to murder her own helpless infant. Surely, this does not make her a subject for sentimental compassion, exhibited in the form of a diminished penalty. Here, therefore, lies the difficulty of making any change in the law. If it is broadly laid down that infanticide at the moment of childbirth shall be distinguished from other child murders - and we presume that the most ardent reformers do not propose that the slaughter of a child by its own mother shall never be placed in the category of capital offences -how can it be ensured that the mother had not planned the murder all along, and selected that particular moment for committing it because she knew that by so doing the consequences of discovery would be less serious? The doctrine that delays are dangerous can never be safely preached to an intending murderess. The truth is that if the jurisdiction now exercised by the Home Secretary were placed on a proper footing, and the reason for commuting sentences were stated in some public way, cases of infanticide are exactly those which would be most open to this method of treatment. We want a stringent administration of the law, tempered in special cases by a judicious exercise of the prerogative of mercy. In this way juries might perhaps be induced to do their duty and return a verdict in accordance with the evidence, while the public conscience would be saved the annoyance of seeing women exe-cuted for a crime for which they were not fully responsible.

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